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ABSTRACT

This document is one of five filmstrip users' guides that can be used to increase understanding of minority women in the United States by supplying basic information on their histories, current concerns, myths, and misleading stereotypes. The guide was designed to be used with a filmstrip entitled "La Mujer Hispana: Mito y Realidad (The Hispanic Woman: Myth and Reality)" and to help teachers of secondary and postsecondary students to integrate ethnic group information into existing curricula. The focus of the guide and filmstrip is on three groups of Hispanic women: Chicanas, Cubanas, and Puertorriquenas. A discussion guide presents four objectives, discussion questions and topics, and references to sources of additional information. A filmstrip script is provided, containing narration for the 69-frame filmstrip. Three charts supply education and employment statistics for Hispanic women. A teacher-developed 5-day lesson plan for seventh through ninth grade students is included, which uses the five filmstrips in the series to explore the roles of minority women. An essay, on the historical background, stereotypes and myths, economic situation, and current and future concerns of Hispanic women, is appended. (FG)

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AMERICA'S WOMEN OF COLOR:
INTEGRATING CULTURAL DIVERSITY INTO NON-SEX-BIASED CURRICULA

Filmstrip User's Guide
for
LA MUJER HISPANA: MITO Y REALIDAD
(THE HISPANIC WOMAN: MYTH AND REALITY)

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Urban Affairs Department
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Women's Educational Equity Act Program
U.S. DEPARTMENT OF EDUCATION

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ACKNOWLEDGEMENTS

Many people worked with us in 1978 and 1979 to develop this filmstrip and the four others. Without their help and assistance, we could not have developed them. Our first thanks goes to Cleveland Haynes, our project officer, for providing feedback on each script. Mr. Haynes shared our scripts with a number of individuals, coordinated their critiques, and conveyed them to us. With such input, we were able to revise and refine the scripts in our efforts to produce quality materials.

We would also like to express our appreciation to the staff of Associated Images, the media firm that produced the filmstrips and cassettes. Rod Eaton assisted us in script refinement, sound production, and music selection. Craig Theisen and his photographic talents provided the visuals for the filmstrips.

There were several other individuals who contributed to the development of the various filmstrips. The historical drawings in the filmstrip on Black women, "Not about to be Ignored," were done by Marie Caples. Ben Wong provided the drawings for the other four filmstrips. Their sensitivity to the portrayal of women of color is evident in their art, and we are glad to be able to share their talents with others.

Sharon Day Garcia, a counselor at Jules Fairbanks, an aftercare residence, worked closely with us on the development of the filmstrip on American Indian women. Rebecca Garay Heelan, English as a Second Language specialist with the Migrant Tutorial Program, St. Paul Schools, assisted in the creation of the filmstrip script on Hispanic women. She also recommended resources for obtaining visuals for the filmstrip. And Vivian Jenkins Nelson collaborated with us on the development of the filmstrip on America's women of color.

There were numerous field tests of the five filmstrips. We would like to thank the many viewers who gave us feedback regarding each filmstrip's organization, relevance, and suitability. This information was used in revising the filmstrips and developing this user's guide.

Finally, grateful acknowledgement is extended to the following for permission to photograph and use material which appears in the filmstrip on Hispanic women:

Frame 7:

Museo Nacional de Antropología: Photograph of Chalchiuhticlue, Goddess of Fertility, from National Museum of Anthropology: A Practical Guide and Photo Album, April 1975, p. 15.

Frame 14:

Rachel Kelly: Personal drawing.

Frames 29, 30, 35:

Minnesota Historical Society.

Frame 31:

People's History in Texas, Inc.: Photograph of Hispanic male and female pecan shellers on strike from "Pecan Shellers of San Antonio," slide show. Copyright 1978 by People's History in Texas, Inc.

Frame 34:

Sonja Dahl: Photograph from "Salt of the Earth," Michael Wilson, scriptwriter, and directed by Herbert Biberman. Permission granted to use still photograph of Rosaura Revueltas from film "Salt of the Earth," 1954.

Frames 38 and 39:

The Continental Press, Inc.: Pictures of Lola Rodriguez de Tío and Felisa Rincón de Gautier from Reading Exercises on Spanish Americans: Puerto Ricans, Cubans, Latin Americans by Fred B. Chernow, et al., pp. 20, 40. Copyright 1973 by the Continental Press, Inc.

Frame 40:

U.S. Coast Guard Public Affairs: Photograph of Cuban refugees.

Frame 45:

Maria Medina Swanson: Personal photograph.

Frame 46:

Bay Areas Bilingual Education League, Inc.: Picture of Dolores Huerta from "Mujeres de la Raza," 1971, p. 24.

Frame 51:

Newsweek: Photograph by Lester Sloan from Newsweek, January 1, 1979, p. 25. Reprinted by permission.

Frame 57:

Oscar R. Castillo: Photograph of Antonia Pantoja.

Frame 59:

Graciela Olivarez: Personal photograph.

CONTENTS

INTRODUCTION 1

HOW TO USE THIS GUIDE 2

DISCUSSION GUIDE 3

FILMSTRIP SCRIPT 8

SUPPLEMENTARY INFORMATION 14

LESSON PLAN 16

SUGGESTED SUPPLEMENTARY STUDENT ACTIVITIES 22

APPENDIX 23

INTRODUCTION

AMERICA'S WOMEN OF COLOR: INTEGRATING CULTURAL DIVERSITY INTO NON-SEX-BIASED CURRICULA is a training and development program funded under the Women's Educational Equity Act, U.S. Department of Education. It is designed to help students understand the status, needs, and contributions of minority women of color, i.e., American Indian, Asian American, Black, and Hispanic; and to help teachers integrate relevant aspects of the history, culture, and contributions of these women into their existing classroom curricula. It is based on the fact that both males and females, regardless of their racial ethnic group, are seriously limited in their information about minority women, and it provides a process for meeting this deficit.

The project represents the work and commitment of many people during a two-year period. Although housed within the St. Paul Public Schools, it involved educators from the Roseville Area Schools and Hamline University. Through their efforts, a set of materials has been developed for use in staff programs at the elementary and secondary education levels. These materials include filmstrips and user guides, a teacher-training manual, two curriculum guides (elementary and secondary) containing sample lesson plans on minority women, and an annotated bibliography of materials and resources pertaining to women of color.

This filmstrip (and guide) is one of five for use in the sample workshop outlined in the teacher-training manual for INTEGRATING CULTURAL DIVERSITY. The purpose is to increase understanding of minority women by providing some basic information on their histories and current concerns, as well as on misleading stereotypes and myths about them. The five sound filmstrips are:

"America's Women of Color: Past, Present, and Future," which presents an overview of the American Indian, Asian American, Black, and Hispanic women in America as compared to white women. It discusses employment, historical figures, stereotyping, and issues of concern to both minority and nonminority women.

"American Indian Women," which covers traditional and present-day roles of American Indian women. It also presents their current concerns.

"Asian American Women," which gives an overview of Asian American history and early Asian women, cultural traditions and values, stereotypes, and present-day concerns.

"La Mujer Hispana: Mito y Realidad (The Hispanic Woman: Myth and Reality)," which presents information on three groups of Hispanic women: Chicanas, Cubanas, and Puertorriqueñas. Topics included are historical roles and areas of involvement.

"Not about to be Ignored," which provides an overview of Black women in America in the past and present.

HOW TO USE THIS GUIDE

This user's manual consists of a discussion guide, a filmstrip script, supplementary information, suggested student activities, and an appendix that presents a short history of the Hispanic woman. Since the history does not provide detailed information, filmstrip users should refer to the articles in the Teacher-Training Manual and/or those listed in Minority Women: An Annotated Bibliography.

The discussion guide defines the basic objectives of the filmstrip, lists discussion questions, and presents some thoughts and general perspectives of use in planning discussions. Also included are references to sources of additional information. The script contains the narration for the filmstrip. The supplementary information sheets contain the various charts found in the filmstrip and notes on some of the visuals. Instructions for how to use the filmstrip in teacher-training are found in the Teacher-Training Manual.

Ideas for using the filmstrip with secondary as well as postsecondary students are also presented in a teacher-developed lesson plan. The discussion guide should be used when students view the filmstrip. Since the filmstrip was designed for staff development purposes, it should be used with students only after the teacher has developed an understanding of sexism, racism, and the four groups of minority women.

It is recommended that filmstrip users become familiar with a diversity of information on each group of women prior to using the filmstrip in teacher-training activities and with students. The annotated bibliography is a useful reference for this purpose.

DISCUSSION GUIDE

This filmstrip provides basic information about Hispanic women. Topics discussed are history, roles, and present-day issues and concerns.

OBJECTIVES	DISCUSSION QUESTIONS
1. To define Hispanic women as a diverse group.	1. Who are the Hispanic women? 2. Where are their roots? Remarks: Hispanic women are women whose cultural heritage began in Mexico, Central and South America, and the Caribbean. Chicanas, Puertorriqueñas, and Cubanas make up the three largest groups of Hispanic women in the United States. The filmstrip focuses on these groups. Hispanas are a diverse group of women. Many Hispanas are bilingual-bicultural; some are not. However, most Hispanas are bicultural. Some Hispanas are recent immigrants, while the ancestors of others were here almost three centuries before the United States was established as a country. References: "The Latina Today." Nuestro, Vol. 3, No. 5, June/July 1979 (entire issue). Women of Spanish Origin in the United States. Washington, D.C.: U.S. Department of Labor, Employment Standards Administration, Women's Bureau, 1976.
2. To compare myths/stereotypes about Hispanic women with valid information about them.	1. What are some myths about Hispanic women? 2. What are some facts about Hispanic women? Remarks: Myths about Hispanic women include: a. All are passive housewives with many children.

b. Hispanic women are hot-blooded females who cater to men.

c. Hispanic women are mostly migrant workers.

d. Hispanic women are like Chiquita Bananas.

In reality, Hispanic women have contributed to the development of this country and have played an active role in fighting for the rights of their people.

In the world of work, over 40 percent of all Hispanic women work (1973). Most of these women are employed as factory, clerical, or service workers. The median annual income (1978) of full-time Hispanic working women was $3,700.

Education is an important concern. The median level of education (1974) for all Hispanic women is 9.7 years. Other concerns are health care, substandard housing, forced sterilization, and better employment opportunities.

References:

Minority Women and Higher Education #1. Washington, D.C.: Project on the Status and Education of Women. Association of American Colleges, March 1975.

King, Lourdes Miranda. "Puertorriqueñas in the United States." Civil Rights Digest, Vol. 6, No. 3, Spring 1974, pp. 20-28.

La Luz, Vol. 7, No. 11, November 1978.

"The Latina Today." Nuestro, Vol. 3, No. 5, June/July 1979 (entire issue).

Sanchez, Rosaura, and Cruz, Rosa Martinez (eds.), Essays on la Mujer. Los Angeles: University of California at Los Angeles, Chicano Studies Center, 1977.

OBJECTIVES	DISCUSSION QUESTIONS
3. To present a historical overview of Hispanic women.	1. What were some of the roles played by Chicanas in early Mexican and United States history? 2. When did Cubanas and Puertorriqueñas begin to come to the United States? Remarks: Women played many varied roles in pre-Columbian times. Among them were those of leaders, warriors, curanderas (herb doctors), and religious figures. During colonial times, women's roles were contradictory. Some women worked with men in agriculture and mining. Some women were very repressed; their only roles were those of daughters and wives serving the Spanish conqueror. Some Chicanas were the object of violence as the Anglo conquerors established their mastery over the land. Chicanas formed many organizations concerned with employment, education, and protection of civil rights. Chicanas also participated in and led some labor strikes. Puertorriqueñas became U.S. citizens in 1917, but did not begin moving to the mainland until about 1952. Most could obtain employment only in service or factory work. Cubanas began to come to the United States in the 1960's for political reasons. Most were forced to take low-paying jobs regardless of their education. Eventually, many obtained jobs commensurate with their education. Most often, people are unaware of the historical information about Hispanic women. Their history has been omitted from textbooks and stereotypes mask our view of this group of women.

OBJECTIVES	DISCUSSION QUESTIONS
	References: Cotera, Martha P. Diosa y Hembra. Austin, Tex.: Statehouse Printing, 1976. La Luz, Vol. 7, No. 11, November 1978. "The Latina Today." Nuestro, Vol. 3, No. 5, June/July 1979 (entire issue). Wilson, Michael, and Rosenfelt, Deborah Silverton. Salt of the Earth. Old Westbury, N.Y.: The Feminist Press, 1978.
4. To present contemporary Hispanic women in a variety of roles.	1. What are some areas in which Hispanic women are involved? 2. Why are role models important? Remarks: Hispanic women are involved in a variety of areas, such as education, their own businesses, social service agencies where they may be directors, and government programs. Some examples are featured in the filmstrip. Role models are important in providing a diversity of options for young Hispanas and counteracting media portrayals of Hispanic women. The Hispanic population is young and increasing in number. It may soon be the largest minority group in this country. Hispanas will continue to maintain their cultural identity as they work with men and other women to eliminate racism and sexism. References: "The Latina Today." Nuestro, Vol. 3, No. 5, June/July 1979 (entire issue).

OBJECTIVES	DISCUSSION QUESTIONS
	Nieto, Consuelo. "The Chicana and the Women's Movement." Civil Rights Digest, Vol. 6, No. 3, Spring 1974, pp. 36-43. "Hispanic Women" (article found in the appendix).

Filmstrip Script: LA MUJER HISPANA: MITO Y REALIDAD
(THE HISPANIC WOMAN: MYTH AND REALITY)

Frame 1: Latina, Spanish-speaking, Spanish-surnamed, Hispana--regardless of the name, we are women whose cultural heritage began in Mexico, Central and South America, and the Caribbean.

Frame 2: Among us are members of Spanish and Chicano families who settled in the Southwest long before the landing of the Mayflower;

Frame 3: Puerto Ricans or Boricuas who lived in Puerto Rico when it became a colony of the U.S. in 1898, and . . .

Frame 4: Cubans who fled to the United States in the early '60's.

Frame 5: Chicanas, Puertorriqueñas, and Cubanas make up the three largest groups of Hispanic women in the United States.

Frame 6: Title frame

Frame 7: In pre-Columbian Mexico, women played a very important role in religion. There were major goddesses like Coatlicue, Mother of the Gods; and minor goddesses like Zochiquetzal, the Goddess of Flower and Song.

Frame 8: Women also distinguished themselves as leaders and warriors, such as in the Cacique societies. In addition, they were marriage brokers, curanderas or herb doctors, and craft workers.

Frame 9: Among the different cultures, women who died in childbirth were honored as much as warriors who died in battle, for they were bearing the gift of the gods: life.

Frame 10: The coming of the Spaniards to Mexico created a displacement of the social, religious, and educational systems.

Frame 11: The fact that Hernan Cortes landed in Mexico in 1519, the very year when the god Quetzalcoatl was to return, was one of the major factors in his conquest of Mexico.

Frame 12: The other factor was Doña Marina, also known as Malinche, who was given to him as his guide. Doña Marina was a highly educated Indian woman, who was sold into slavery so that she could not claim her right as ruler.

Frame 13: Using Doña Marina's linguistic and diplomatic skills, Cortes was able to find dissatisfied allies to join his overthrow of the ruler, Montezuma. La Malinche is seen by some as the most destructive factor in the Spanish Conquest, by others as a symbol of exploitation.

Frame 14: Their child was symbolically the first mestizo, the bronze race which composes 85 percent of the Mexican and Chicano population of today.

Frame 15: Beginning in 1540 with Coronado, the Spaniards headed for northern Mexico or what is today the Southwest of the United States in their search for gold.

Frame 16: Cattle, agriculture, and mining were the main industries in this area. Environmental factors made it impossible to maintain sexual division of labor, so women contributed in all areas.

Frame 17: Life was different for many women in other parts of Mexico. The Colonial Period from 1519-1810 was very repressive for most women--they were relegated to the role of daughters and wives serving the Spanish conqueror.

Frame 18: The model they were to emulate was that of Our Lady of Guadalupe, a brown virgin who appeared to an Indian man in 1531 and became the patron saint of the Mexican people.

Frame 19: Women were a very necessary part of the colonial economy of Mexico. Thousands of married and single mestizas and Indians worked in mining communities and in various industries as forced labor.

Frame 20: Many upper-class, educated Indian women leaders took refuge in convents, where they were able to continue their intellectual growth.

Frame 21: An outstanding woman during the late 1600's was Sor Juana Inés de la Cruz, a mestiza, who is recognized as the foremost poet of her time.

Frame 22: During the Mexican Independence Movement of 1810, the undisputed model of commitment and action was one of the movement's leaders, Doña Josefa Ortiz de Dominguez.

Frame 23: The struggle from Spanish colonization was followed by the Mexican American War in 1846, in which Mexico ceded one-half of its territory to the United States.

Frame 24: Under the Treaty of Guadalupe Hidalgo, Mexicans in the newly acquired territory were to become full-fledged U.S. citizens. Instead, they suffered the loss of their lands and their rights.

Frame 25: The period of the 1840's to the twentieth century produced women such as Doña Candelaria Mesras, who carried the mail on horseback in New Mexico, in the still turbulent 1890's, and . . .

Frame 26: Teresa Urrea, who in 1897 built a hospital with donated funds in Clifton, Arizona.

Frame 27: Other Chicanas suffered violence and brutal executions during this period when the Anglo conquerors established their mastery over the new land.

Frame 28: Thousands of Mexican women participated in the 1910 Mexican Revolution, while others fled in a mass emigration to the U.S.

Frame 29: At the turn of the century, Chicanas formed organizations and focused their attention on labor organizing, education, and the protection of civil rights--issues which would determine the survival of all Chicanos in this country.

Frame 30: In the 1920's, Hispanas organized many societies to attempt to resolve some of their problems of survival.

Frame 31: Many Chicanas actively participated in labor strikes in the pecan-shelling and garment industries, while others were subjected to the mass deportation practices of the Depression years.

Frame 32: World War II opened up more opportunities for Chicanas, but as usual, at the lower occupational levels. As Anglo women went to work in factories, more Chicanas were hired for domestic work.

Frame 33: While husbands, sons, and brothers died overseas, Chicanas were subjected to sexual harassment by sailors, which resulted in the Zoot-Suit riots in Los Angeles. Hundreds of civilians and military men moved into Chicano neighborhoods to intimidate the pachucos, or young men.

Frame 34: In the 1950's, the deportation of national labor organizer Luisa Moreno, and film actress Rosaura Revueltas, who was involved in the historical and controversial film "Salt of the Earth," exemplified the potential danger to reformers.

Frame 35: Through mutualistic societies, low-key efforts such as LULAC, GI Forum, and church organizations, women continued to push for progress and improvement in the community. They also helped to maintain strong cultural identities through the planning and execution of cultural activities.

Frame 36: Puerto Ricans were extended U.S. citizenship in 1917. However, it was not until 1952, with the Commonwealth status of Puerto Rico and the availability of air transportation, that migration from Puerto Rico increased.

Frame 37: Many professional women came, but because of language barriers, could only obtain work in the hotel, restaurant, and garment industries.

Frame 38: Puerto Rican women have distinguished themselves in fighting for their communities. In 1946, Felisa Rincón de Gautier became the first female mayor of San Juan. She led the city through 23 years of economic and social improvement.

Frame 39: And Lola Rodriguez de Tío, a well-known poet and political leader, wrote "La Borinqueña," the national anthem of Puerto Rico, in 1968.

Frame 40: In the 1960's, the majority of the Cuban refugees who came to the United States came for political rather than economic reasons.

Frame 41: They were professionals who, because of language and credential difficulties, were not able to obtain jobs in their fields and were forced to work in low-paying jobs.

Frame 42: However, due to federal legislation and their determination, many eventually obtained jobs in professions comparable to their education.

Frame 43: The 1960's is considered one of the most significant periods in Hispanic political involvement. Federal programs established by legislation, such as the Elementary and Secondary Education Act of 1965 and the Economic Opportunity Act of 1964, became training grounds for many Hispanas.

Frame 44: Hispanas played dual roles as government personnel developing new programs and as community advocates who incorporated their sensitivity and knowledge into useful government information and program efforts to benefit the Hispanic community.

Frame 45: Maria Medina Swanson is a person who has played dual roles. She is Director of the Bilingual Education Service Center, a midwest resource center, President of the National Association for Bilingual Education, and Chairperson of the National Advisory Council for Bilingual Education.

Frame 46: Hispanas such as Dolores Huerta, Vice-President of United Farm Workers of California, have been actively involved with every historical event since 1960.

Frame 47: The '70's have shown a reversed trend of migration to Puerto Rico. More than one-fifth of those returning are female heads of households. However, 42.8 percent of Puertorriqueñas who are heads of households were married women whose husbands were absent.

Frame 48: The Puertorriqueña also feels the impact of discrimination as a woman, a Black, and a Puerto Rican.

Frame 49: Today, there are about 40 independent Hispana organizations at the local and national levels which focus on concerns that are crucial to the survival of Hispanic women.

Frame 50: In the area of health and welfare, Hispanas have a greater incidence of uterine cancer and tuberculosis and a high infant mortality rate.

Frame 51: Substandard housing, poor nutrition, and forced sterilization are other concerns.

Frame 52: Lack of a meaningful education has pushed Hispanas out of school. As a result, Hispanas average 9.7 years of education, which is less than Hispanic males and Anglo men and women. Very few Hispanas complete college.

Frame 53: The area of employment is a reflection of the inadequate education and job skills of Hispanas. 1978 data showed that out of 46.5 percent of Hispanic working women, 40 percent were employed in the "pink-collar" ghetto of clerical and service jobs.

Frame 54: There are few Hispanas in professional and managerial positions. Fewer yet are found in nontraditional occupations--writers, artists, mural painters, mechanics, athletes.

Frame 55: Contrary to popular belief, affirmative action has not resulted in more job opportunities for Hispanic women. Too often, "women" has been interpreted to mean Anglo women and "minorities" has meant minority males.

Frame 56: The Hispana population is young and increasing in size; it may soon be the largest minority group in this country.

Frame 57: But young Hispanas are in great need of a diversity of role models, such as: Antonia Pantoja, president of the Graduate School for Urban Resources and Social Policy in San Diego, who has helped to found ASPIRA, the National Puerto Rican Forum, the Universidad Boricuas, among other organizations;

Frame 58: Dr. Ana Maria Perera, president and founder of the National Association of Cuban American Women, who is a program officer for the Women's Educational Equity Program at HEW's Office of Education, and . . .

Frame 59: Graciela Olivarez, the highest-ranking Latina in Washington. She heads the Community Service Administration, the government's anti-poverty agency.

Frame 60: The Hispana shares with all women basic needs that cut across racial and ethnic lines. Yet, she has distinctive priorities and viewpoints, as the Hispana's world, culture, and values are distinct from those of Anglo women.

Frame 61: The lifestyles of Hispanas span a broad and varied continuum. Education, geography, and socioeconomic living conditions are but a few of the variables which make a difference. Many of us are bilingual-bicultural, some of us are not, but most of us are bicultural.

Frame 62: Traditionally, the Hispana's strength has been exercised in the home, where she has been the source of family unity and cultural tie.

Frame 63: The Hispana is caught in a double jeopardy as she struggles against sexism within the context of a racist society. The task facing the Hispana is monumental. On the one hand, she struggles to maintain her identity as a Hispana. On the other hand, her demands for equity as a woman involved fundamental cultural changes.

Frame 64: The Hispana needs to be sensitive to the struggle of Hispanic men and deal with them openly. She must also work with other men and women to eliminate racism and sexism, but not at the expense of her identity. For her strength comes from her identity as La Mujer Hispana.

Frame 65: Credits

Frame 66: Credits

Frame 67: Disclaimer statement

Frame 68: Project frame

Frame 69: Credits

SUPPLEMENTARY INFORMATION

CHART FROM FILMSTRIP:

1. Frame 52

Median Years of Education
March, 1974

Hispanic women	9.7 years
Hispanic men	10.0 years
White women	12.3 years
White men	12.3 years

Source: U.S. Department of Commerce, Educational Attainment in the United States, March 1974, pp. 15-22.

ADDITIONAL EMPLOYMENT DATA:

1. Income in 1977 of Women of Spanish Origin 14 Years Old and Over with Income, by Type of Spanish Origin

Sex and type of Spanish origin	Median income	Percent with income below $5,000	Percent with income of $25,000 or more
FEMALE			
Total, Spanish origin	$3,669	63.5	0.2
Mexican	3,351	66.0	0.1
Puerto Rican	4,179	62.2	0.1
Cuban	3,414	62.8	0.7
Other Spanish[1]	4,158	58.0	0.3

[1]Includes Central or South American origin and other Spanish origin.

Source: U.S. Department of Commerce, Bureau of the Census, Population Characteristics, Persons of Spanish Origin in the United States: March 1978, p. 10.

2. Employment Status and Major Occupation Groups of Hispanic Women

Employment status and occupation	Total
Persons 16 years old and over . . thousands	3,970
In civilian labor force . . . . . thousands	1,801
Percent unemployed	10.4
Employed . . . . . thousands	1,613
Percent	100.0
Professional, technical, and kindred workers	8.9
Managers and administrators, except farm	4.0
Sales workers	5.8
Clerical and kindred workers	29.4
Craft and kindred workers	1.8
Operatives, including transport	25.2
Laborers, excluding farm	1.2
Farmers and farm managers	-
Farm laborers and supervisors	1.1
Service workers	22.6

Source: U.S. Department of Commerce, Bureau of the Census, Population Characteristics, Persons of Spanish Origin in the United States, March 1978, p. 26.

According to Lourdes Miranda King, more than one-fifth of the migrants returning to Puerto Rico are female heads of households. In 1974, 42.8 percent of those females were married women whose spouses were absent.

Source: King, Lourdes Miranda. "Puertorriqueñas in the United States." Civil Rights Digest, Vol. 6, No. 3, Spring 1974, pp. 20-27.

LESSON PLAN

NAMES: Mable F. Younge and Bernice Taylor, St. Paul Public Schools

SUBJECT: Social Studies GRADE LEVEL: 7-9

Title of Lesson: Women of Color and Their Roles

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Similarities and Differences

Generalization(s): There are similarities and differences among minority women in regard to their roles within their cultural groups.

Behavioral Objective(s):

Each student will be able to write a two-page essay on role similarities and differences among minority women.

Teaching Procedures and Activities:

Day I

1. Teacher will review and discuss roles which minority women have played in American history.

2. Teacher will elicit from students answers to the following questions:

   a. What images of women of color do you have? (List on chalkboard.)

   b. From what sources did you get your data?

3. Each student will be given the chart on p. 21. Teacher will list on chalkboard and discuss the following directions to help students understand the similarities and differences among women of color and their roles.

   Women of Color:

   The four groups of women of color are American Indian, Asian American, Black, and Hispanic women. Students should record on the chart the minority groups to which the women they are studying belong.

Names of Women of Color:

Many women of color have made numerous contributions, yet are rarely mentioned in a historical context. Identify women who are named and include these names on your charts.

Historical Traditional Roles:

Students will recognize in historical information how a person's culture and environment contributed to many decisions about roles women of color were able to develop and carry out during their lives. Identify and name some of the historical and traditional roles that are mentioned as you view the various filmstrips and films.

Similarities among Women of Color:

Women of color are constantly resisting discrimination on the basis of both race and sex. Many women of color have problems in the areas of housing, employment, health care, and education.

Differences among Women of Color:

Each woman of color must be acknowledged as a unique individual. Each group of minority women differs in its historical experience in America.

Concerns of Women of Color:

Women of color are interested in gaining equality in all areas, dispelling the existing stereotypes, and eliminating race and sex discrimination.

4. Teacher will explain to students that each day for the next four, they will study one minority group of women. Each student is to keep an updated chart by recording and making notes under the categories indicated.

Day II

1. The class will view filmstrip "Not about to be Ignored."

2. Key discussion questions:

   a. What group of women is discussed in this filmstrip? (Black.)

   b. Name three Black women described in the filmstrip that you seldom hear mentioned. (Ida B. Wells, Isabella, Madam C. J. Walker.)

   c. Name three roles which Black women have historically been associated with in America. (Domestic workers, mammies, school teachers.)

   d. How are Black women different from each other? (All Black women are diverse in their personalities, lifestyles, and religious beliefs. Each Black woman has a different background and is a unique individual.)

Day III

1. The class will view the film "Indians of Early America."

2. Students will compare the regional, cultural, and traditional differences of Indian women in four tribal groups by answering the following key discussion questions:

   a. In what ways are the cultures of the four tribes similar? (They all depend on nature for survival. They all have a deep reverence for nature. Music and dancing are an important part of their culture. Other general ideas from the filmstrip may be used.)

   b. In what ways were the customs and life-styles different from each other? (All the tribes had different survival methods.)

   c. In what tribes did women have the most power or authority? (The Iroquois tribe of the Northeast and the Pueblo Indians of the Southwest.)

d. Describe their responsibilities. (The Iroquois women selected the chief; they had the responsibility of researching information on all the candidates. The Pueblo women were historians.)

Day IV

1. The class will view the filmstrip "Asian American Women."

2. Key discussion questions:

   a. How were the experiences of the early Asian women similar to those of all immigrant groups? (They experienced discrimination faced by all nonwhite peoples.)

   b. How were the experiences of the early Asian Americans different from those of all other immigrant groups? (There were hundreds of legal restrictions imposed to limit their economic and social growth.)

   c. How is the Asian American woman's traditional role described? (Submissive, hardworking, and selfless.)

   d. What were some of the social and psychological consequences of being an Asian American woman? (The early Asian American woman, in addition to working hard in the West, also had to deal with a hostile society. She was not expected to develop herself nor seek leadership positions.)

   e. What is the goal of Asian American women today? (To determine their own priorities for finding answers to their concerns; to assume responsibility for forming their own coalitions.)

Day V

1. The class will view the filmstrip "La Chicana en la Historia (The Chicana's Role in History)."

2. Key discussion questions:

   a. How has the Chicana always been stereotyped? (As a nurturing woman.)

   b. Who ruled over pre-Columbian America? (Powerful Mexican queens and goddesses.)

c. What were the traditional areas in which Chicanas were active? (Folk medicine, midwifery, farming, and marketing.)

d. What is the name of the movie that tells the true story of miners' wives taking over the picket lines? ("Salt of the Earth.")

e. What percent of all factory workers are Chicanas? (11 percent.)

f. What is the average annual salary for 28 percent of all Chicanas? ($3,200.)

Evaluation Procedure:

Each student will write a two-page essay on the following topic: "Similarities and Differences among Minority Women and Their Roles."

Resources and Materials:

"Asian American Women," from America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula project. Newton, Mass.: Women's Educational Equity Act Publishing Center, 1982. Filmstrip.

"Indians of Early America." Chicago: Encyclopedia Britannica Educational Corp., 1959. Film.

"La Chicana en la Historia (The Chicana's Role in History)." South Pasadena, Calif.: Bilingual Educational Services, 1977. Audiovisual instructional program.

"Not about to be Ignored," from America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula project. Newton, Mass.: Women's Educational Equity Act Publishing Center, 1982. Filmstrip.

Note: If you are unable to obtain the film "Indians of Early America," and the filmstrip "La Chicana en la Historia," use the filmstrips that are part of this project.

UNDERSTANDING SIMILARITIES AND DIFFERENCES

WOMEN OF COLOR	NAMES OF WOMEN OF COLOR	HISTORICAL TRADITIONAL ROLES	SIMILARITIES WITH OTHER WOMEN OF COLOR	DIFFERENCES OF UNIQUE INDIVIDUALS	CONCERNS OF MINORITY WOMEN

SUGGESTED SUPPLEMENTARY STUDENT ACTIVITIES

1. Invite several Hispanas to speak to your class about their careers and their educational preparation.

2. Have students research and report on contemporary Hispanic women. Choose one report and prepare a skit. Present the skit for another class.

3. Assist students in preparing and presenting dramatic readings of the poetry of Sor Juana Inés de la Cruz. If possible, use Spanish and the English translations.

4. Have students prepare a mural featuring Chicanas and their contributions.

5. Have students prepare a scrapbook on Hispanic women. Divide it into sections on Chicanas, Cubanas, Puertorriqueñas, etc.

6. Compile a list of Hispana authors. Have each student choose one and do a book review.

7. Arrange for students to interview some older Hispanic women. Tape their oral histories and report back to the rest of the class.

APPENDIX

HISPANIC WOMEN*

INTRODUCTION

Today, in this country, there are over nine million Hispanic women who comprise the second largest group of minority women in America. The three major Hispanic ethnic groups of females are Chicanas, Puertorriqueñas, and Cubanas. In addition, Dominicans, Ecuadorians, Columbians, and other Hispanas are present in smaller numbers. Together, they form a diverse group inclusive of recent immigrants, migrant workers, families whose presence predates the government of the United States by almost three centuries, single heads of households, the young, and the very old. Their needs are great and must be addressed, as the Hispanic population is increasing in size and may soon be the largest minority group in this country.

HISTORICAL PERSPECTIVE

The history of the Hispanic woman varies from group to group. Chicanas are descended from peoples who inhabited what is now the United States when it was Mexico. In pre-Columbian times, women were active in a variety of occupations; for examples, they were religious instructors, artists, vendors, and businesspersons. After the arrival of the Spaniards, many women were relegated to the roles of daughters and wives serving the Anglo conqueror. However, some women did distinguish themselves by their courage and political and social involvement during the Colonial Period (1500's through the 1800's), as well as during the Mexican Revolution in the early twentieth century. By the 1930's, Chicanas were actively participating in agricultural and cannery strikes in the Southwest.

Unlike Chicanas, Puertorriqueñas began to arrive in this country after 1917, when Puerto Ricans were extended U.S. citizenship. Their migration increased during the 1950's, as they continued to come in search of work and improved economic opportunities. However, the economic status of the Puertorriqueña has not improved. In addition, she is a member of a group which is in continuous flux, moving between Puerto Rico and the United States for varying lengths of time during her life. Many of those returning to Puerto Rico are women who have experienced a marital breakup. Economic powerlessness, language and educational barriers, and racial discrimination are factors which impact the daily life of the Puertorriqueña.

Although Cuban communities have existed in this country since 1871, the greatest increase in the Cuban American population has occurred in the last 20 years, when Fidel Castro became the head of Cuba's government. The Cuban refugees have settled in major urban areas, such as New York, Chicago, and Miami. They brought with them a great deal of professional talent and came from the middle or upper classes. Thus, the social and economic situation of the Cubana has differed from that of the Chicana or Puertorriqueña.

The 1960's are considered one of the most significant periods in Hispanic political involvement. Many Hispanas were able to gain training and jobs in Federal programs established by legislation, such as the Economic Op-

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*Written by Gloria L. Kumagai for inclusion in this guide.

portunity Act of 1964. They learned to play dual roles as government personnel developing new programs and as community advocates who used their sensitivity and knowledge to provide useful government information and program efforts to benefit the Hispanic communities.

Regardless of ethnic group, Hispanic women have distinguished themselves in their struggle against racism and sexism. Cubanas such as Alma Flor Ada have been prolific writers and speakers in the field of bilingual-bicultural education. Aleli Pugh, who heads Miami's Little Havana Community Center, is an example of committed leadership in the area of social services.

In regard to Puerto Rican women, Felisa Rincón de Gautier was the first female mayor of San Juan. She led the city through 22 years of economic and social improvement by initiating programs for nursery schools and hospitals and toward the elimination of poverty. Rita Moreno, an Oscar award-winning actress, and Graciela Rivera, a singer with the Metropolitan Opera Company, are examples of other distinguished Puertorriqueñas.

Today, Dolores Huerta, vice-president of the United Farm Workers, carries on the tradition of leadership exemplified by earlier Chicanas such as Emma Tenayucca, one of the leaders of the 1938 pecan shellers' strike in San Antonio.

STEREOTYPES AND MYTHS

"Chiquita Banana," a "hot-blooded" woman, and "Spanish noblewoman" are examples of the stereotypes imposed upon Hispanic women in this country. Like the stereotypes for other women of color, they appear to be contradictory. On the one hand, Hispanic women are viewed as fiery, sexy, and available for any man; while at other times, they are seen as fervent, religious noblewomen who devote themselves exclusively to their husbands and families.

These stereotypes probably developed from early European contacts with Hispanic cultures. They have been perpetuated through movies, television shows, novels, and textbooks. Although the "Chiquita Banana"/flamenco dancer stereotypes were usually applied to Latin American women, they were often applied to all Hispanic women, regardless of their ethnicity. Consequently, the historical portrayal of women during the Spanish and Mexican periods of California history has been of dancing, carefree señoritas. This kind of stereotyping prevents us from viewing early Hispanic women as working women who often occupied leadership positions. Today, the stereotypes of Hispanic women continue to preclude a realistic view of this diverse population.

ECONOMICS

In 1978, 45 percent of all Hispanic women 16 years of age and older were in the labor force. The majority of these women are employed as factory workers, clerical workers, and service workers. Fewer than 10 percent of all Hispanic women have professional or technical jobs and fewer than 5 percent hold managerial or administrative jobs. In 1977, the median annual income of Hispanic women working full-time, year-round was $3,700.

It should be noted that very few Hispanic women are highly educated. As of March, 1974, the median number of years of education for all Hispanic women (14 years old or over) was 9.7. This is less than the median level of education for Hispanic men (10.0 years), which, in turn, is considerably below the median levels of white men and women (12.3 years each).

CONTEMPORARY

Hispanic women have been discriminated against on the basis of race and sex. They have been reluctant to participate in the women's movement in this country due to the general insensitivity to minority women's issues that results in discrimination against women of color by white women. However, they have felt frustration at the limited roles and agendas for them in national and local Hispanic organizations. Consequently, Hispanic women have organized their own vehicles for change. Today, there are about 40 independent Hispana organizations at the local and national levels.

Basic concerns of Hispanic women include education, health care, employment--concerns crucial to survival. The Hispana organizations have focused on making community services relevant and available to women, having women assume leadership roles in the community, and the delivery of bilingual-bicultural social services.

In addition, Hispanic women are in need of a diversity of role models--from the home to the business world to the fields to the schools. Affirmative action has not resulted in more job opportunities for Hispanic women, as too often "women" has been interpreted to mean Anglo women and "minority" has meant minority males.

FUTURE

It must be Hispanic women themselves who will resolve the question of what it means to be a Hispana--a Chicana, Puertorriqueña, Cubana--and set goals, priorities, and expectations for themselves. Increasingly, women must raise their own level of awareness and confront the sexism of both Hispanic and non-Hispanic communities. Hispanic women need to deal with their men in open, supportive, and honest ways.

In the future, Hispanic women must continue to work with one another, to be involved with the men in the Hispanic movement on an equal basis, and to participate in the mainstream of the women's rights movement. In her attempt to attain equality, the Hispanic woman cannot afford to alienate and isolate herself from her people or other women. For she is both--Hispanic and a woman; she is La Mujer Hispana.

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